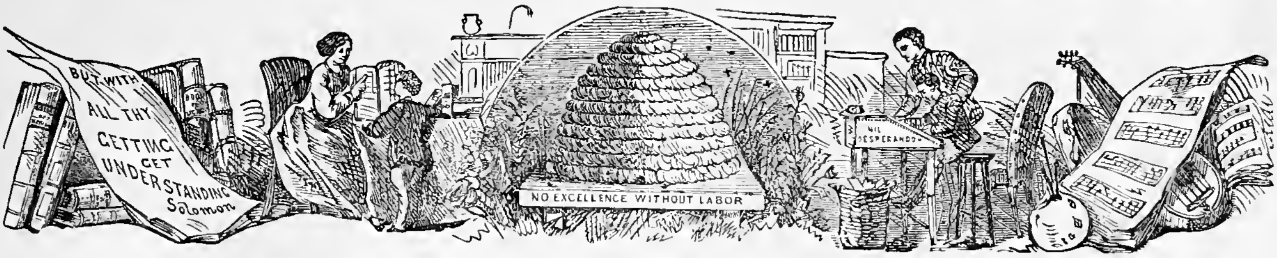
THE
JUVENILE INSTRUCTOR.

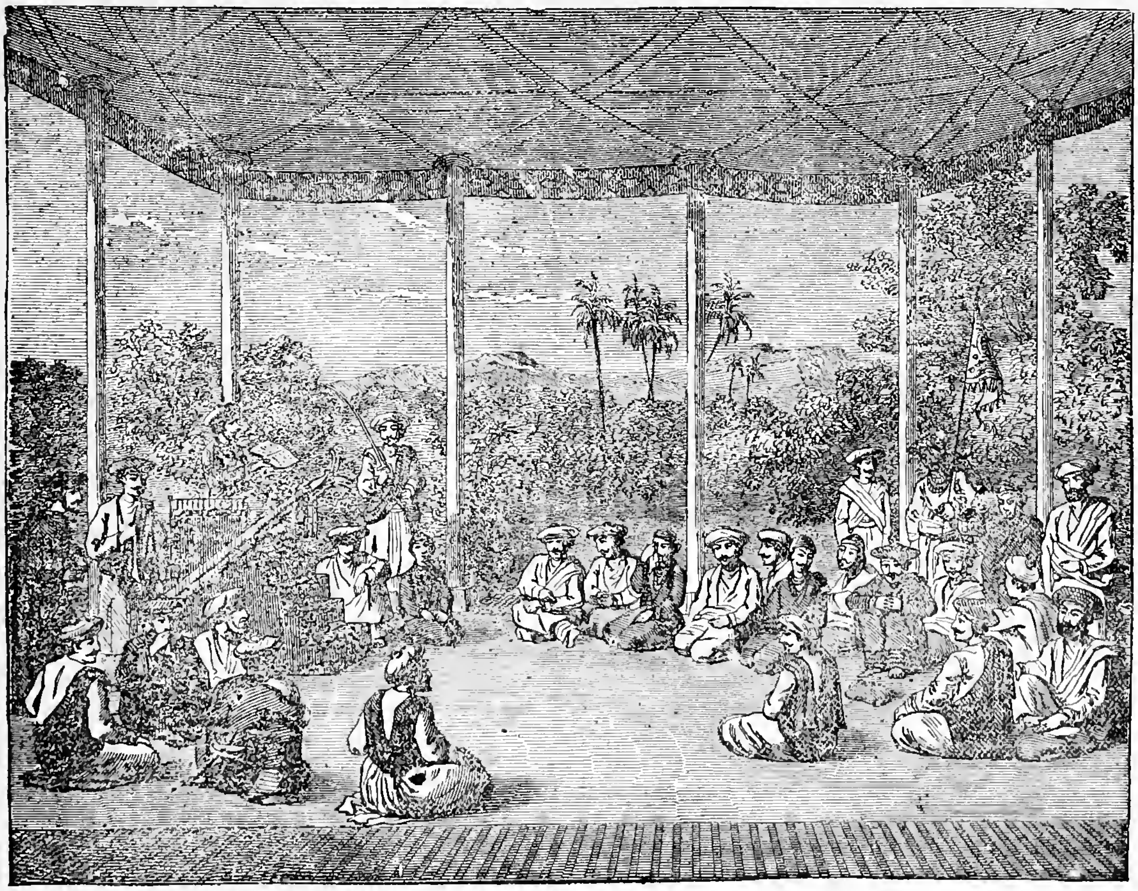
HOLINESS TO THE LORD.



VOL. 9. SALT LAKE CITY, SATURDAY, MAY 9, 1874. NO. 10.

READING THE KORAN.

THE Koran is the sacred book of the Mohammedans. By Mohammedans we mean all who believe that Mohammed was a prophet of God. He was born at Mecca, a city of Arabia, in the year 752. The tribes of Arabia claim their descent from Ishmael, the son of Abraham. At the time of received the Koran. Doubtless Mohammed did have a p- phetic gift. But he did not have the true priesthood, a therefore, erred in many things. His followers have divi into many sects, and dispute about the meaning of his writin as many people do in Christendom about the Bible.



Mohammed's birth the tribes of Arabia were idolatrous, and believed in numerous gods. He converted them to believe in one sole, eternal and all-powerful God—the creator of heaven and earth, and of all that we find in them. He claimed to be inspired of God, to have revelations from Him and to have the ministration of angels. In this manner he is said to have

The Koran is written in Arabic, and, it is said, must never be translated into any other language; and so in Turkey, India, China, Africa, and, indeed, wherever there is a believer in Mohammed, the Koran is read in Arabic.

Sometimes they meet in their mosques to hear it read, and sometimes in other places devoted to this purpose. The

sentences of the book are chanted rather than read, and the speaker usually keeps time by the swaying of his body to and fro. In some places, after reading a few chapters, the preacher will get up into his pulpit and preach a sermon.

At one time the followers of this religion aimed to bring the whole world under their sway, and with the Koran in one hand and the sword in the other, they went to country after country and compelled the people to accept their religion or pay tribute. Frequently they killed those who refused to submit to them. They believed in the power of the sword, and by its help they spread their faith in the beginning with wonderful rapidity. Near the preacher in the picture stands one who holds a sword; probably this is out of respect to its power.

Much is said about the Mohammedans and their wicked cruelty, by those who know but little about them. To judge them correctly they should be known. It is too much the fashion among many so-called Christians to denounce every form of belief but their own, to imagine that they only are good and pure and acceptable to God. This is as wrong as the Mohammedan ideas respecting their own sanctity and superior holiness. The fact is, there are many good features in the religion of Mohammedans and all the other sects which flourish on the earth. There are many sincere, well-meaning people connected with all of them. Where there are no living inspired servants of God, holding the priesthood or authority from Him to teach and officiate in His name, men go astray, adopt error and fall into many wrong practices, and confusion prevails.

It is contrary to the teachings of Mohammed for his followers to drink wine or any strong drink. Among faithful persons of that belief, therefore, drunkenness is unknown. The flesh of swine is also forbidden. Polygamy is practiced, and virtue is highly prized. Travelers inform us that, as a consequence, Mohammedan nations are free from some of the vices which afflict Christendom.

The Mohammedans believe in the prophets of whom we read in the Bible. They believe Jesus to have been a prophet, but not the Son of God. But they believe Mohammed to be the greatest of all the prophets. An idea of their faith on these points may be gathered from the inscriptions on the coins of the caliphs of Syria. They were, on one side: "There is no God but Allah, the sole God and who hath no equal." On the reverse: "God is eternal: he is neither Son nor Father, nor is there any like Him." Around the edge were the words: "Mohammed, the Messenger of Allah, who sent him with the message of the true Law to make it manifest over every other law to the confusion of infidels."

The Mohammedans believed that he who died fighting for the faith was sure of glory. It was the most glorious way, in their view, in which they could leave the earth. They also believed that they could not be killed until the time appointed. This being their faith, they fought with extraordinary valor. They were instructed by the first successor of their prophet to "Never yield to, or turn your backs on your enemies." "Nor let the number of your foes alarm you, even though excessive." One of their kings, in instructing his troops before going to war, said to them: "If the enemies of the Law be not twice as numerous as you are, then he who turns his back upon them in battle hath proved himself to be a vile coward."

Such expressions as the following, which we have taken from Mohammedan writings, show their belief in destiny:

"The most important events and those that are of the least moment, the fall of a mountain and that of a willow-leaf, all proceed alike from the Divine Will, and take place as they are written on the tables of the Eternal Destinies; when, where, and as it shall seem good to the wisdom of Allah."

"Not all which our enemies concert against us is permitted to come to pass; that which is to happen, whether for good or evil, hath already been decreed by God before it hath been thought of either by our friends or enemies."

"But how uncertain is the lot of man! This General, who had come forth uninjured from so many battles, who had commanded so many perilous expeditions and had returned victorious, met his death in a contemptible onslaught made by the men of Barbary. Who shall escape his destiny?" "The unfortunate can never be secure, even though he climb to the nests of the eagles, and conceal himself on the summits of inaccessible rocks; neither shall he avoid the arrow of the powerful destiny, though he should rise to the stars."

"But none can avoid the arrow which is leveled at him from the bow of his fate."

Our Museum.

ANCIENT GREEK COINS.

BY BETH.

THERE are Greek coins of great antiquity that cannot be arranged chronologically; dates are not used so generally upon them as upon Roman coins. Some are merely impressions of various deities; but about five hundred years before the Christian era the obverses and reverses of coins became complete, and the legends can be understood.

Many of the coins of the time of Alexander the Great were very beautiful. It was customary to represent various deities on the obverses, in producing which the artists appear to have lavished the utmost skill. The likenesses of their deities are frequently reproduced in our day by the sculptor and engraver from those antique models. Jupiter, Neptune, Apollo, Mars, Mercury, Bacchus, Juno, Minerva, Diana, Venus, Cupid and many others are delineated on Greek coins. Apis is represented on an ancient coin in the valuable collection of Mr. Harris, of this city; Apis was an Egyptian deity in the form of a bull. Notice will be taken of these heathen deities only as they may convey any instruction to the young reader, when coins are described.

One of the coins of Alexander the Great has on it a likeness of the monarch: on the reverse he is represented riding peaceably on horseback, holding a baton, or staff, extended, signifying authority, around which is inscribed in Greek characters ALEXANDROU, to show that the rider is Alexander. On one of his coins Minerva is represented, with a helmet on her head, a spear in her right hand, the ægis, or shield, with a medusa's head on it in her left and an owl beside her.

One Armenian coin has a likeness on each side: on the obverse that of a young man wearing the fez, an oriental head dress similar to that worn at the present time by eastern monarchs, inscribed with TIGRANES BASILEUS MEGAS NEOS, in ancient Greek characters, meaning, Tigranes the younger, the great king. On the reverse is the likeness of his sister, with TIGRANES ADELPHE, meaning, a sister of Tigranes.

The names of deities on Greek coins are seldom expressed: the people of those times were doubtless familiar with the meaning of the figures themselves, as we recognize on the beautiful coinage of our country the American eagle, the cap of liberty, the escutcheon with the stars and stripes, etc., all of which have a symbolical meaning.

On Greek coins vases with sprigs of plants mean solemn games; the ivy and grapes mean Bacchus—we may see these symbols at the present time in dram shop windows—sometimes, in addition. Bacchus himself is represented, sitting across a barrel with grapes in his hand, the ivy as a crown on his head.

The Greek money was anciently determined by weight. The mina is thought to have been a pound weight of the country to which it belonged. The largest sums were counted in talents. The mina of Athens was one hundred drachms. A drachm was then, as now, the eighth part of an ounce.

The ancient Greek coins have an indented mark upon one side and a tortoise on the other. The most ancient had no letters on them. Those with AIGEIO upon them are of great antiquity; they are coins of Aigi, or Ægium. According to the best authority, the silver drachma of those days was worth about eighteen cents of our money. The obolus of silver was worth about three cents, and weighed about eleven grains. They had coins of silver a quarter of this weight and value, by which we may form an idea of the value of money in those days, in purchasing goods.

A SIAMESE PRINCE.

THIS picture is from a photograph, and shows the manner in which the sons of the two kings of Siam have hitherto been dressed on public occasions. In Siam there has been for a long period the strange custom of two kings reigning at the same time. Both of those now in power are young men, and both having been taught in their youth by foreign teachers, they are now putting an end to many old laws and customs, and starting their country on a career of progress. Slavery has been done away with; and the first king has undertaken public works of great usefulness. The better to carry out his plans he has visited India to see for himself the improvements which the English have made in that country. He has adopted the American style of dress; and does not require the native princes and others to prostrate themselves while in his presence.

On the occasion of his re-coronation lately at Bangkok, the London *Times* says:

"At ten a. m. the king repaired to the royal throne, arrayed in the splendid state robes and attended by his nobles bearing the different insignia of his power. A most brilliant assemblage had been previously congregated in front of the throne, and representatives from almost every civilized nation were present. Immediately after His Majesty had taken his seat on the throne he read a proclamation abolishing crouching and prostration in the presence of a superior. From time immemorial it has been the Siamese custom never to stand in the presence of royalty, and the highest nobles in the land could only approach the king on their knees, with their elbows resting on the floor and their hands joined in the act of worship. A nobleman visiting another of higher rank than himself would have to remain in a very similar position, no matter how long the interview might last. In the proclamation the king stated that he had been impressed with the conviction that no country could prosper where such servility and worship from one man to another was the custom, and that he wished to see men on a more equal footing, so that the poorest subject in the kingdom might feel sure of obtaining equal justice with the rich.

"During the reading of this edict, all the Siamese present, to the number of about four hundred, remained in a prostrate condition on the floor, but at its conclusion they rose simultaneously and did their best towards making a bow in European fashion.

"Many of them appeared ill at ease, and it was noticeable, by their round shoulders and half-stooping gait, that they were almost afraid of the position they found themselves in."

In all these measures he is aided by the second king, who bears the honored name of George Washington, it having been given by his father in token of his admiration for the character of him whom we delight to call the Father of his Country. The late first and second kings were friendly to foreigners and

fond of reading foreign books translated into the Siamese language. They both introduced reforms, and their sons are said to be still more zealous in bringing about still greater reforms. The late first king had an English lady, Mrs. Leonowers, appointed as the foreign instructor of his children, but especially of his favorite son and heir, the present first king.

Doubtless our little readers will think this a curious dress for any person to wear; but we expect our dress appears very strange to people who are not accustomed to seeing it. Our tight pantaloons and tall, black hats, where they are worn, must appear curious and uncomfortable to people whose clothes are loose and easy, and who wear a turban or other close-fitting

covering on the head. In the picture the prince has a curious covering on his head; but we suppose this is only worn on state occasions.

GLASS-MAKING.

Going into the glassworks, let us look first into the room where the "batches" are mixed, ready for melting. Here lies the sand, in a heap, looking something like a snowdrift, it is so white. This is the principal ingredient used in glass-making and must be the very purest and whitest that can be obtained, or the glass will not be clear and bright. As nice and clean as the sand is when brought here, it has to be throughly washed, to free it from anything that might injure the quality of the glass. So, too, the pearlash has to go through a cleansing process, before it will suit the very particular man who attends to the mixing of the compound. This is done in another part of the building, by leaching the pearlash in great bottles, and after it has well settled, evaporating the water. To the sand and pearlash are added litharge, or red lead, a little manganese, nitre and arsenic, and sometimes cobalt. It requires great care in getting the right proportions of the different materials. This will make a very fine quality of glass, such as is used for our finest table-ware, mirrors, and all other articles that require the greatest purity and brilliancy. For a more common kind of glass, coarser materials are used, and lime takes the place of lead.

After the batch is thoroughly mixed, it is taken to the furnace and poured into a great pot of fire-clay, that will hold a great many hundred pounds. The heat of this furnace is so terrible that we do not care to inspect it very closely, and we are glad to get out and breathe a cooler air. In about eighteen or twenty hours some one opens the pot, that has been securely closed, and tries the glass. It is doing nicely, though as yet only partly melted. As it has settled down a good deal, he puts in a fresh lot of the batch, and closes up the mouth of the pot again. Once again it is tried, and is then found to be clear and bright. It has taken thirty-five or forty hours to change the dry mixture into a molten mass, ready for working.

And now commences a busy time; for glass, like candy, must be worked while it is soft. Quite a number of men and boys are employed at a time in making up the ware. A part of it is to be made into lamp chimneys. The experienced "blower" sits near the furnace, waiting for his work to be brought to him. His assistant dips a long iron tube into the pot of melted glass, taking up a sufficient quantity for one chimney, rolls it on a flat piece of iron, and blowing through it a little, hands it to the other to finish. He blows through the tube, pinches the partly formed chimney, whirls it swiftly around, heats it in the furnace to soften it—for by this time it has become too cool to work nicely—turns up a rim at the bottom, tests its width, and with a piece of cold steel cuts it off at the right length. All this has been done in about a minute from the time the glass was taken from the pot.

Further on the workmen—still called blowers, though they now have no blowing to do—are moulding the glass. Before the mould press, a machine for pressing the glass into various articles, that could not be shaped by the first method, the blower sits ready for the lump of glass that the assistant is bringing on his iron rod. This he pours into the open mould on the platform, and taking a pair of shears, he cuts off just the right quantity; then, pushing the mould into its place, down comes a plunger, pressing the glass into its proper shape. Then the mould is taken away, and a dainty little vase is turned out of it, just right to put upon your table, filled with fresh roses. These moulds are of cast-iron, and some of them are engraven with very beautiful patterns.

Yonder is a pot of red glass, from which some handsome lamps are being made; but see how careful the blowers are of it! They first take a ball of clear glass, large enough to make the lamp, and then dipping it quickly into the red glass, coat it with that color. In whatever way that lamp may be shaped, the color remains the same, and one would hardly think that the brilliant hue is only on the surface. The very great cost of the coloring—oxydized gold—makes it nesessary to use it sparingly, or the articles would be too expensive for common use.

The wares now made are not allowed to cool off suddenly. They are taken to the annealing furnace, which is many feet in length, with one end heated very hot, and the other cold. Here is a constant succession of iron pans moving along on rollers. The glassware is put into a pan at the hot end, and rolls along, cooling off gradually till it comes out cold at the other end. The articles do not look so well as they did before, for the sulphur in the coke used in the annealing furnace has given them a bluish tint, but a washing in cold water makes them clean and bright.

Still they do not look quite finished, for on some of the pieces lumps have been left, and the edges are quite rough. So they are sent to the cutting shop, where on coarse stones these imperfections are ground off. In this room, too, are emery-wheels, which cut beautiful patterns on some of the pieces, changing them from plain ware to elegant cut glass.

After the melted glass has all been worked up there are a great many lumps and threads that have been dropped or ground off. These, with the imperfect pieces of work, are called "cullet," and are carefully gathered up, mixed with another "batch," and melted over.— *Little Corporal.*

Missionary Sketches.

A VOYAGE TO THE SOUTH PACIFIC ISLANDS.

BY AMASA POTTER.

Five days more passed, and in this time the seas became more calm. We spent our time in fishing, and caught many large and good fish, such as the skip-jack, sheep's-head and white-fish. We used a long line with a hook on it, and for bait put on a piece of red flannel. This we trailed behind the ship, and the fish would jump and catch it, and of course get pulled on board. There were many large birds following the ship, and in the hope of catching one, I got a piece of fresh meat, and baited my hook, and let it trail behind the vessel. A large albatross caught the bait and the hook caught in its jaw, and by the help of the first mate, I pulled the bird on board of the vessel. A sailor killed it, and I measured its wings, and found it to measure fifteen and one-third feet from end to end when fully stretched. This fowl is of the duck species, and is the largest of all the fowls of the great Pacific Ocean.

In this latitude we saw many large right whales. I say right whales, for there are several kinds of whales: the sperm, sul-

phur-bottom, hump-back, fin-back and the right whale; this last mentioned whale is the largest of all, but not the most profitable for oil. The whale is a warm-blooded fish and cannot stay under water more than seventy minutes at one time, and when it comes to the surface of the water, it raises its head out from five to ten feet, and blows the water out of its nostrils to the hight of fifteen or twenty feet. A very large whale dove near our ship one morning, and when it came up it was close by the side of the ship. The captain called all to come on deck and see the whale; so we all went to the side of the vessel, and there it was, with its back out of water about five feet, and appeared to be about eighty-five feet long. It did not lay in that position but five minutes, when it dove again throwing the water high in the air with its tail.

Soon after, a large school of flying fish came over the ship, and some of them lodged on deck. These fish can arise out of the top of a wave and fly in the air till their wings get dry, when they immediately fall; and it sometimes happens that they fall on the deck of a ship; in which case they are as helpless as any other fish.

We also saw a large school of porpoises coming near the ship. The captain called to the first and second mates to prepare harpoons, and make ready to lower a boat. The boat was accordingly made ready, and the mates and four sailors descended into it, and pursued the fish. They had not gone far before a large porpoise came near the boat and the first mate threw his harpoon into it. A great struggle ensued in which the boat was nearly upset, but they succeeded in capturing the fish and brought it on board. This fish is sometimes called the hog-fish, on account of its resemblance to a hog. Its meat looks like pork, and its head looks like a hog's head. It is a warm blooded fish, and breathes air, and cannot live under water more than thirty minutes at one time. Its weight is from two hundred to five hundred pounds. Its meat is very much relished by sailors.

While we were thus sailing, and all was enjoyable, Captain Baxter came out of the cabin on to what is called the poop deck, and called to his mates and sailors to come aft to him. When they had done so, he said: "I find by examining the barometer that a heavy storm is coming; so every man to his post, and keep a strict lookout to-night, for we are surrounded by islands on three sides." The sun set clear and fine, and to all appearances there was a prospect of a pleasant night; but within two hours afterwards the wind raised until it blew a perfect hurricane. All sails were furled but two, the wind whistled through the rigging and the ship reeled on the merciless waves, and could hardly be managed. The man at the wheel was tied fast to prevent his being washed overboard, and every man lashed to his post. While we were in this condition of peril the cry was heard from the man on the lookout, "Land ahead," and all were called on deck. Sure enough, the land could be seen, the waves beating against the rocks and flying up to a distance of a hundred feet into the air.

Here we were drifting on to our destination at the rapid rate of about twelve miles an hour, and the crew almost helpless. We heard a call from the captain: "Tack ship!" and the effort was made but to no purpose. The roar of the seas and the weeping and screaming on board was truly heart-rending. At this time the blessing that President Heber C. Kimball pronounced on my head, previous to starting, came to mind. He said that there would be times, while on my mission, when to all human appearance that death could not be avoided, but the angels of God should protect me and I should live to fill my mission to the islands.

Again we heard a cry from the captain, to the man at the wheel: "Hard down on the starboard quarter; we are running into a bay!" As we approached the land the wind lulled, the waves ceased rolling so high and the passengers began to think that we were safe once more. But we were not out of danger yet, for the sequel proved that we had been driven between two islands in a narrow space about three miles wide, and in a place where a ship had perhaps never been before. After sailing about twelve miles we came into the open sea again, with but very little injury, except from the fright.

(To be Continued.)

A LESSON IN SCIENCE.
FOR THE LITTLE ONES.

BY ANNIE E. CARLYLE.

It was a beautiful morning in spring. The birds were singing praise to their Maker in their sweetest notes. The sun was just peeping from behind the mountain tops far to the east. Not a cloud could be seen in the clear blue sky. Little Nellie and Eddie Arlington were early risers, and were always ready to take their morning walk with Aunt Kate who was waiting for them in the hall. Nellie proposed a walk to the meadow, Eddie had no objection as long as he could have a romp with Frisk, his constant companion, so off they started.

Nellie and Aunt Kate talked of the fine morning the trees and birds. Nellie was astonished to see how the grass and flowers sparkled with dew.

Eddie said he guessed it must have rained last night.

"No brother," said Nellie, "I do not think so, it is probably dew, because there is no dew nor rain on the road. Where does the dew come from Auntie and what is it!"

"I will tell you, but I am afraid you will not understand. If you remember it was a very warm day yesterday. Well, the heat from the sun warms the air and the earth, which sometimes becomes very warm. At night when the sun does not shine, the earth becomes cold, because it throws off its heat by radiation, that means, by passing off in straight lines like the rays of the sun. The light and heat of the sun are its rays. The air being warm and full of moisture, that is water, when it comes in contact with the cold earth, or any thing colder than itself, is immediately condensed into a watery substance that you see on the grass and flowers, which is called dew."

"Oh how funny!" exclaimed both the children at once, "but there is not any dew on the road! Why is that Auntie?"

"In some things the heat will stay a long time and in others it will not, these are called good and bad conductors of heat. The road is a bad conductor because it takes in the heat so slowly that it does not get as warm neither does it part with its heat as readily as the grass and flowers. Then when night comes it is not very warm, consequently, it has but little heat to throw off, and it throws that off so slowly that it is morning before it is cold enough to condense the moisture of the air into dew.

"There children the breakfast bell is ringing, we must postpone our next lesson till some other time, and I hope you will remember what I have told you about dew."

SUPPOSING a flea to weigh one grain—it really weighs a trifle less—and to jump a yard and a half; a man of 150 pounds weight, with jumping powers in proportion, would readily leap 12,500 miles, or from New York to Canton, China.

The Juvenile Instructor.

GEORGE Q. CANNON, - - - - - - EDITOR.

SATURDAY, MAY 9, 1874.

EDITORIAL THOUGHTS.

IT is a very common custom among the Sabbath schools of the sects of the day to ask the children what they will "do for Jesus," or what they will each give to send the Scriptures to the heathen. We also have a question to ask, and we address it to every youthful Latter-day Saint. It is: What will you do for yourself and your own salvation?

God has given every one of you, even the very youngest, an influence, which you can use for good or for evil. Not one of you lives like a hermit of old, hid away in the midst of rocks or deserts. You dwell with your families and friends, and are known unto them and are earning a character for being either a good or a bad boy or girl.

We ask you what you will do to help build up the kingdom of God on the earth? You may think you can do but little. Not so, if you try. The Lord requires every Latter-day Saint to unite in rolling on His work, no matter how young. Youth is not an excuse for refraining from aiding the cause of truth, and we will tell you a few things which you can do, which you will admit are not beyond your powers of body or mind.

You can pray unto the Lord, and seek His blessing and the guidance of His Holy Spirit, daily.

You can obey your parents and the Holy Priesthood in all things they require of you.

You can attend your meetings and Sabbath schools, and there set an example of attention and good behavior.

You can seek information from all good sources, and constantly add to your stores of wisdom and knowledge.

You can be honest and just in all your dealings, and fair in all your play.

You can use your influence to prevent your companions doing or saying that which is wrong, and can shun the company of the evil-doer.

You can be clean in your person, neat in your dress, pleasant in your manners, kind in your behavior and respectful to those to whom you should give honor.

You can consider the comfort and welfare of others, and by little acts of kindness and love make happy those with whom you associate.

And more than all this, you can take an active part in performing some work or duty with zeal and diligence in spreading a knowledge of the principles of the gospel.

You can also refrain from many things. You can refrain from using coarse and vulgar language and from taking the name of God in vain, or speaking lightly of His character or of His revelations and gospel.

You can refrain from taking that which does not belong to you, or from keeping that which you know belongs to somebody else.

You can refrain from calling hard names, quarreling or fighting, or from becoming angry and "getting in a passion" when everything does not go as you wish.

You can refrain from drinking strong drink or using tobacco, and can be temperate in your food and manner of living.

You can refrain from being harsh or overbearing to your younger brothers and sisters and companions, or from taking advantage of those who cannot help themselves.

You can refrain from being cruel to, or torturing any of God's creatures, be they birds, beasts or insects.

You can refrain from working or playing on the Sabbath day, and from disobeying God's command wherein He says, "Remember the Sabbath day to keep it holy."

You can refrain from encouraging evil and wicked thoughts in your minds, or from giving way to revenge, malice, envy and other bad passions.

Can you not, with the help of the Holy Spirit, do all this that is good, and refrain from all that we have mentioned that is evil? And if so, will you not be doing something towards the building up of the kingdom of God on the earth and working out your own eternal salvation?

CINNAMON.

CINNAMON-BARK is well-known to all our readers. Boys and girls, as well as many grown people, like to scent and eat it. It is an article of commerce, and great quantities are brought to this country every year. It is in daily use, but not many take any thought about where and how it grows, and how it is prepared for the market.

The cinnamon plant is supposed to be a native of Ceylon, an island in the Indian Ocean, south of Asia, the people of which are called the Ceylonese. But this plant is cultivated chiefly by the people of China, not because a better quality or more abundant crop is produced there, but because the Chinese are more industrious, and value commerce more highly than the Ceylonese.

These countries have their cinnamon harvest, when all hands are busily engaged, as we are in gathering the products of this country. But this harvest commences in May and continues until October.

The plants are not cut down and destroyed, but the twigs, or shoot limbs, are carefully selected and cut off, ranging in size from a half inch to two inches, the smaller the better.

After they are cut from the plant, a knife, made for the purpose, is run several times lengthwise through the bark, so that it may be easily stripped off.

After being stripped off, the bark is dried in the sun, and rolls up like quills. It is then bound into bundles of thirty pounds each, sewed up in mats, and sent to market.

The "cassia-buds" which are procured at the drug and confectionery stores, and chewed to sweeten the breath, are the dried flowers of the cinnamon-tree, gathered for commerce just before they burst into bloom.

DIFFERENT ALPHABETS.—The Sandwich Island has twelve letters; the Burmese, nineteen; the Italian, twenty; the Bengalese, twenty-one; the Hebrew, Syriac, Chaldee, Samaritan and Latin, twenty-two each; the French, twenty three; the Greek, twenty-four; the German and Dutch, twenty-six each; the Spanish and Slavonic, twenty-seven each; the Arabic, twenty-eight; the Persian and Coptic, thirty-two each; the Georgian, thirty-five; the Armenian, thirty-eight; the Russian, forty-one; the Muscovite, forty-three; the Sanscrit and Japanese, fifty each; the Ethiopic and Tartarian, two hundred and two each.

ONLY ONE CUSTOMER.

It was only one customer that the surly man snubbed. The customer asked for ten cents' worth of wire. The surly man said something to him about the trouble of cutting off so small a piece, and sneered at him for being such a small customer. He cut it off from the roll, and the customer, who had intended to buy some hinges and bolts, and two or three locks, which might have amounted in all to five dollars, concluded to go to another shop for the rest. He paid for his ten cents' worth of wire, and pushed on to the next hardware store. The surly man did not even bid him good day. That one customer seemed a very small affair to the dealer, because he wanted to purchase such a limited amount of merchandise. He forgot that a man does not ask in one breath for all he wants. He forgot that the small customer of to-day may be the large customer of to-morrow. He forgot that the man who is treated shabbily at a store seldom returns to it except for something which cannot be purchased elsewhere. He forgot the influence which each customer carries with him for good or ill.

Courtesy brings custom, and if custom brings success in business, courtesy must not be neglected. A man who is politely treated at a store, is very apt to come again, and to mention his experience to his friends. A man who is rudely dealt with is still more apt to tell his friends of it, and warn them against the place. Some men have built up large businesses, and have got rich in spite of their uncivil treatment of people with whom they deal. How much more they might have made if they had been polite, it is difficult to calculate. Let every young man understand that, all things being equal, the courteous business man will make a much better success of his work than the crusty and ill-natured one is ever likely to.—*Selected.*

PRIDE IN FINE CLOTHES.

How proud we are, how fond to show
Our clothes, and call them rich and new;
When the poor sheep and silkworm wore
That very clothing long before!

The tulip and the butterfly
Appear in gayer clothes than I;
Let me be dressed fine as I will,
Flies, worms, and flowers exceed me still.

DR. WATTS.

A Boy's Voyage Around the World.

BY G. M. O.

A HARD VOYAGE—ARRIVAL AT "FRISCO."

A pint of rice and a pint of water a day was but poor living, and our passengers, unused to hardship and privation, drooped and pined away rapidly. Day after day we assembled around the gangway plank to consign the emaciated body of a fellow creature to the dark, deep waters of the blue sea. One day we buried three. When the boatswain's mournful call, at the commencement of our voyage, summoned us to attend on such sorrowful occasions, passengers and crew respectfully attended; but towards the last, little notice was taken of a death, a few of the crew only attending to the last sad rites due to our fellow man. To such complete indifference had privation and suffering reduced us, that, on one occasion, through the misapplied words of an officiating passenger, accusing the seamen of a want of feeling, a sailor knocked him down, and a free fight commenced over the body of the dead. During the row the captain pushed the corpse overboard, and then quelled the disturbance.

A pathologist on board of our ship might have amused himself by daily studying the gradual growth and progress of the consuming disease, as we may call it a disease, produced by hunger and thirst; and the common observer could not but notice the different manner that our privation and want affected the different temperaments huddled together on our narrow decks. I am satisfied that nothing will bring man's selfishness to the surface quicker or more completely than hunger.

Taking every advantage of the light puffs of wind, day and night, we slowly worked our way northward and into the usual track of California bound vessels. One morning we found ourselves in company with two brigs, one to windward and one to leeward of us. We lowered our boat and boarded the leeward brig. She proved to be the *Hurricanna*, of Valparaiso, with a cargo of flour. Although they had plenty to eat on board their vessel, they had been so long on the voyage from Conception Bay, that they were reduced to a very short allowance of water. While our boat was visiting the Chilian brig, a boat from the vessel to the windward boarded us. She proved to be the *Montezuma*, from Callao, bound for San Francisco, with a cargo of potatoes and onions. She had been

so long on the voyage that the vegetables had rotted. They reported having plenty of water, but nothing to eat. During the morning an exchange was made between the three vessels, the *Montezuma* exchanging water for flour with the *Hurricanna*, and we, not having water or flour, raised by subscription among the passengers and crew, money enough to purchase ninety-two sacks of flour, each sack containing twelve and a half pounds. This was divided equally as soon as brought on board. The wise and prudent managed to make their share spin out a long time, but the improvident, in a gluttonous manner, soon used up the few pounds (five) given them, and then accused the officers of unfairness in the division.

The flour procured from the brig proved beneficial in more ways than one. The change from the rice and water diet, and the prospect of falling in with other vessels, seemed to revive the little hope yet remaining; besides we were getting into more northern latitudes, and, although the wind was not any too favorable, we had it continuous. We were getting out of the regions of calm, and the weather was cooler and more bracing, creating a decided improvement in our health roll.

After our flour gave out we had three or four days more of rice and water, when we fell in with the clipper ship *Aramingo*, of New York. The captain of this vessel kindly furnished us with two weeks' provisions, consisting of hams, beef, pork and hard-bread. To prevent wastefulness and grumbling, our captain placed the articles in the keeping of a committee, with orders to dole out so much per day. This satisfied the provident, and put a check on the improvident. Fifteen days after parting with the *Aramingo* we came very near running ashore, during a heavy fog, on the coast of California. It seems to me it was only by a miracle that we were saved, so nearly our fate seemed sealed. The next day we were off the "Golden Gate," and the following day, June 7, 1852, we anchored in the great bay of San Francisco, having been one hundred and seven days on our passage, forty-eight of which we lived on one pint of rice and one pint of water a day for each person.

Before dark all hands were ashore with their appetites satisfied, and their heads full of visions of a golden future. All our privations and hardships of the voyage were forgotten in the joy of our arrival.

I and the greater part of the *Rowena's* crew took quarters at the Battery House, a sailors' boarding house, situated on Battery Street, at the foot of Telegraph Hill, and kept by a son of the Emerald Isle, named Donnovan. We found our own bedding, and slept in bunks, all in one room, (in fact there were only three rooms in the house) and paid the modest sum of ten dollars a week for the privilege.

In the summer of 1578 Sir Francis Drake discovered a small bay on the coast of California, a few miles northward from the bay of San Francisco, a bay which still bears his name. He called the country New Albion, but the entrance to the great bay or harbor of San Francisco it appears was not discovered until the year 1775, by a Spaniard named Portala, commanding a small vessel called the *San Carlos*. A presidio and a mission were commenced in the autumn of 1776, under the direction of a friar named Junipero. Previous to the year 1848 history has little of moment to record relating to San Francisco harbor, and the country surrounding. The remote and little-known coast of California was scarcely visited. Now and then a vessel trading for hides found its way into the vast solitude of this bay. The ruinous presidio and mission, almost deserted, a few Indians, myriads of sea-birds hovering over the islands and small herds of cattle feeding on the hills, alone indicated that it was inhabited by man.

How different was the picture when we anchored in the bay a little more than four years later. Ships from all parts of the world counted by hundreds lay moored in front of and crowded the wharves of a large and populous city. The white sails of coasting and river craft dotted this inland sea, steamers darting over the placid waters sent up long columns of smoke, while on shore the clank of machinery and the busy buz and rattle of an enterprising people drove away all solitude.

San Francisco was all life and bustle. Ship-load after ship-load of fortune hunters daily landed on her docks. Wages were high, living was high, and, as a general thing, the newly arrived were penniless; consequently there were plenty of applicants whenever a situation was offered. Those who had the means rushed to the gold mines, others—and a numerous class—trusted to their wits and the gaming tables. For merchants, mechanics and tradesmen there was a great demand; but, alas, for the poor sailor there was but little or nothing to do, unless he shipped for the big wages offered to carry him away from the port. It was so hard for vessels to procure a crew that shipping masters and boarding-house keepers and "runners" resorted to an expedient called "Shanghaeing." This was simply getting a sailor dead drunk, and while in that condition, carrying him on board of a vessel about to sail. Not only seamen, but landsmen, were nightly entrapped in this way. When such a poor deluded fellow came to his senses he found himself outside the harbor bound he knew not where, and that his wages for the voyage had been drawn by the sharks who brought him on board. Whole crews were brought on board of vessels in one night, in a drunken, drugged, unconscious condition.

I tried several times to get employment on shore, but without success. The very idea of my being a sailor shut me out from all things disconnected with ships.

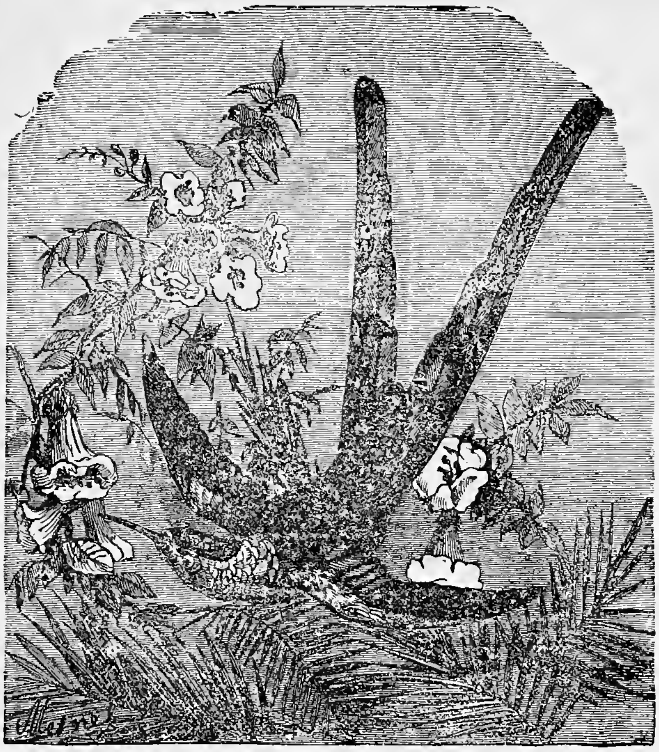
Four or five times I worked at Rincon's Point, rigging vessels, but the jobs only lasted for a day or two. For this work I was paid one dollar an hour. I did not wish to go to sea again if I could possibly avoid it, but my board bill was daily running up, and I could see no other alternative. After holding out for nearly a month, a few of my shipmates, who had not been "Shanghaed" persuaded me to sign the articles of the barque *Carib*, bound for Payta and Valparaiso. As I had lost my protection paper I applied at the custom house for a new one. In this I gave my name as G—— M——. It is dated July 28, 1852, No. 75. After going back to the boarding house I was persuaded by Donnovan to give up my place on the *Carib* to a sailor named Ben. I was not at all reluctant to do so, as I did not wish to go back to the sandy hills of Payta. So Ben took my place on the barque, and I continued "cruising" around the city in hopes of finding a situation; but meeting with disappointment after disappointment, I resolved to ship on the first opportunity that was presented to my liking. This soon turned up in a shape that promised very fairly, as it was almost impossible to ship men for love or money. High wages were offered, and all kinds of inducements held out.

While in San Francisco, I met Bartlett and the boat-steerer who had run away from the *Maria* at Payta. I also fell in with the cooper, F——. He deserted from the whaler after she left the coast of Peru. He told me that Captain B—— was so poorly in health that he ran into Valparaiso, and from there started for home, leaving the ship in charge of the mate. The cooper left at the same time and sailed for Hong Kong, from which place he had just arrived when I met him.

The clipper ship *Kate Hayes*, of Providence R. I., Captain M——, wanted a crew. She was bound to Shanghae, and the captain said he was going there for a cargo of Chinamen, to bring them to San Francisco. He offered one hundred and forty dollars for the run there, and he would pay the wages of that port to the crew on the return voyage. As the condition seemed very good, some ten of us signed the articles, receiving one hundred dollars of our wages in advance, the balance, forty, we were to receive in Shanghae. All hands tumbled on board, the anchor was hove up and the ship beat down the bay. It was on a lovely August afternoon, and all hands felt sorry to leave "Frisco," but left fondly dreaming it was only for a few short months.

THE BAR-TAILED HUMMING-BIRD.

HUMMING-BIRDS are the smallest and most beautiful of feathered creatures. The very biggest of them all is called "the giant," and is as large as a swallow; the smallest, no larger than a bee, is called "the dwarf."



They have strong wings, and are always flitting about from flower to flower, sucking the honey hidden deep in the blossom. They are hardy little creatures, and are found in almost all parts of South and North America, even as far north as Canada; but in Brazil and Guiana they are most abundant. They are also very plentiful in China.

The Bar-tailed Humming, or Sapho Bird, of which we give a picture, is a native of Ea-tern Peru.

At least five hundred kinds of humming-birds are known. Mr. Gould has described three hundred, of which he has actual specimens.

Buffon, a French naturalist, becomes quite enthusiastic in his description of this little bird. "Of all animated beings," says he, "the humming-bird is the most elegant in form and most splendid in coloring. Precious stones and metals, artificially polished, can never be compared to this jewel of nature. The emerald, the ruby, the topaz, sparkle in its plumage, which is never soiled by the dust of the ground, for its whole life being aerial, it rarely lights on the turf. It dwells in the air, and, flitting from flower to flower, it seems to be itself a flower in freshness and splendor."

Audubon, our own great American naturalist, compares it to the glittering fragment of a rainbow. The American Indians give it a name signifying a sunbeam.

There is much in the habits and appearance of the humming-bird that is calculated to interest and excite the admiration of all who love to study the beauties of God's creations.

"SAY, gem of the air, who wrought thy form?
Who, with a pencil bold,
Hath tipped thy wings with living fire,
And burnished thy crest of gold?

"Who made thy breast as an emerald fair,
And thine eyes as diamonds bright?
As thy sapphire pinions fan the air,
Who spangled them with light?

'It was the same Almighty hand
That made the vast round earth;
The power that made made both sun and stars,
That deigned to give me birth?

GOOD MAXIMS.

NEVER be idle. If your hands cannot be usefully employed, attend to the cultivation of your mind.

Always speak the truth.

Keep good company or none.

Make few promises.

Live up to your engagements.

Keep your own secrets, if you have any.

When you speak to a person, look him full in the face.

Good company and good conversation are the very sinews of virtue.

Good character is of the first importance.

Never listen to idle or loose conversation.

You had better be poisoned in your blood than in your principles.

Your character cannot be essentially injured except by your own acts.

If any one speaks evil of you, let your life be so virtuous that none will believe him.

Drink no intoxicating liquors.

Ever live, misfortunes excepted, within your income.

When you retire to bed, think over what you have done during the day.

Never speak lightly of religion.

Make no haste to get rich, if you would prosper.

Small and steady gains give competency with tranquility of mind.

Avoid temptation through fear that you may not withstand it.

Earn your money before you spend it.

Never run in debt, unless you see a way to get out again.

Never borrow if you can possibly avoid it.

Be just before you are generous.

Never indulge in any game of chance.

Keep yourself innocent, if you would be happy.

Save when you are young to spend when you are old.

Never think that what you do for the cause of God is time or money misspent.

Read some portion of the Scriptures every day.— *Selected.*

THE art of conversation is not only to say the right thing in in the right place, but far more difficult still, to leave unsaid the wrong thing at the tempting moment.

Anecdotes of Painters.

HANS HOLBEIN.

From Chambers' Miscellany.

FROM these great Italian and German artists we now turn to one whose life and works we may almost claim as English, though he was himself of foreign birth—Hans Holbein. While under the fostering of these great painters, art was advancing towards perfection in Italy, in England it was scarcely heard of. Holbein was the first artist in England, the rest were only limners of caricatured human faces.

Hans Holbein was born at Basel in 1498, or, according to some, in 1495. His father, John Holbein, was himself an artist, though of low order; however he instructed his son as far as lay in his power. When very young, Hans painted a picture for the town-hall of Basel, and two others for the fish-market of this his native place. They were two unusual subjects—a "Dance of Peasants," and the renowned "Dance of Death." This strange picture attracted universal attention. It figured death as a grisly skeleton, leading the dance with childhood, youth, and old age: the beauty of woman, the strength of manhood, and the feebleness of old age, being alike whirled along in the arms of death. The vigor and effectiveness of various groups, the quaintness of the idea, and the strange but solemn moral conveyed, won for the young artist great praise.

Not long afterwards there came an English nobleman to Basel. He saw Holbein's pictures, and earnestly invited him to England, where art, such as it was, began to meet with great encouragement. But Holbein, devoted to youthful follies, cared little for his future welfare, and declined the offer. Some years after, he married; these new cares, with his own extravagance, kept him very poor. He listened willingly to Erasmus when he advised him to seize the former rejected opportunity, and proceed to England. Holbein's violent-tempered wife made his home miserable, so that he felt less reluctance to depart. He left Basel, and proceeded on his way to England, being so poor, that he was obliged to paint at each town to gain money for his traveling expenses.

A story is told of Holbein like that of Giotto. While staying at Strasbourg, he came to a painter there for employment, and was desired to shew what he could execute. Holbein went away, began and completed a very good picture, then painted a bee upon it in the most conspicuous part. He left the picture at this artist's house, procured money elsewhere, and went on his way from Strasbourg. The artist seeing the picture, at first took the bee for a real one; then discovering his error, and delighted with the picture, sent everywhere for the unknown young man who could paint so well. The search was fruitless, for Holbein was far on his journey, leaving behind the clever picture, which, with his usual carelessness, he entirely disregarded.

Arrived in England, after almost begging his way thither, Holbein presented to Sir Thomas More the letter of his friend Erasmus. This great and good man immediately received him into his own house, where the artist resided, a contented and honored inmate, for three years. Holbein one day, talking to his patron about his early life, informed Sir Thomas how he had long before been invited to England by a nobleman. The chancellor was anxious to know his name, but Holbein had entirely forgotten it. "However," said he, "I remember his face so well, that I think I could draw his likeness from memory." He did so; and More immediately recognized the noble and gallant poet, the young Earl of Surrey.

Sir Thomas now thought of introducing Hans Holbein to the king, Henry VIII.; but it required some skill not to offend the capricious and self-opinionated monarch. More hung all Holbein's best works, disposed in the best order, round his own hall at Chelsea and then invited the king to a grand entertainment. Henry was so charmed with the sudden view of so many good pictures, that he inquired if the artist were alive.

"He is here, so please your grace," cried the glad and kind-hearted Sir Thomas, pointing out Hans Holbein, whom the king immediately took into his service and especial favor, with a salary of two hundred florins per annum.

Holbein was now a courtier and favorite of the fickle Henry: no enviable position. His first patron, Sir Thomas, soon after fell a victim to that cruel monarch; yet, strange enough, it wrought no change in Holbein's position at court. Perhaps the real cause of this is best elucidated by an anecdote of Holbein at the time, which proves the opinion of Henry with regard to him. A nobleman of high rank came to visit the painter one day when he was particularly engaged drawing from the life. Holbein sent to request that his lordship would defer the honor of his visit. The nobleman, indignant at what he considered an affront, went up-stairs and broke open the door of the painting-room. Holbein met him, and in a great rage pushed his intrusive visitor from the top of the stairs to the bottom. Calm reflection soon shewed to the artist the danger in which he stood; he went immediately to the king and told the whole story. Soon after, the exasperated nobleman appeared, to claim vengeance for the wrong. Henry ordered the painter to ask pardon, which Holbein did; but nothing short of his life would satisfy the enraged patrician. He declared this; upon which the king's manner changed, and he sternly replied: "My lord duke, you have now not to deal with Holbein, but with me. Whatever you do against him, shall fall tenfold on your own head. I can, whenever I please, make seven lords out of seven plowmen; but out of seven lords I cannot make one Holbein."

After the death of Queen Jane Seymour, a new bride was proposed to Henry. Holbein was sent to Flanders to take her portrait; but she was rejected by the king of England. He drew the picture of Anne of Cleves, in which he flattered her so much, that Henry, charmed with her supposed beauty, married her. But the reality was found much inferior to the portrait, and Holbein's want of truth caused the death of his friend, Thomas Cromwell, who had urged the union; yet still the fortunate artist kept the royal favor.

Hans Holbein was universal in his capabilities; he painted equally well in oil, water-colors, and distemper, large pictures, or miniatures. He worked with great quickness, and his diligence was indefatigable. He painted many portraits of his royal master, and of Henry's numerous consorts, together with some historical pictures. There is a considerable collection of his paintings in the palace at Hampton Court. All his works were executed with the left hand.

Holbein spent the latter part of his life entirely in England, and died in London of the plague, before he had reached his sixtieth year. What became of his ill-tempered wife is not known. Hans Holbein never can be called a great painter; there is a ludicrous formality even in his best pictures. They are valuable, however, as authentic portraits of the great in the stirring times in which his lot fell. Holbein has also the praise of being in England, as Cimabue was in Italy, the reviver of art.

Questions and Answers
ON THE BIBLE.
HISTORY OF MOSES CONTINUED.

LESSON LXIII.

Q.—What is said concerning the character of Moses?

A.—"Now the man Moses was very meek, above all the men which were upon the face of the earth."

Q.—What occurred to Miriam as a punishment for speaking against Moses?

A.—She "became leprous, white as snow."

Q.—How was she healed?

A.—At the prayer of Moses.

Q.—How many days was she kept out of the camp?

A.—Seven days.

Q.—How many men were sent to search out the land of Canaan?

A.—One from every tribe.

Q.—Where did they start from?

A.—The wilderness of Paran.

Q.—What kind of men were they?

A.—They were rulers and heads of the children of Israel.

Q.—What instructions did Moses give them?

A.—To see what kind of a land it was, and the people whether they were strong or weak, few or many.

Q.—How long were they searching the land?

A.—They returned after forty days.

Q.—What kind of a report did they bring?

A.—An evil report.

Q.—What did they say?

A.—That the land eateth up the inhabitants thereof, and that the people were giants.

Q.—Which of the men gave a good report?

A.—Joshua and Caleb.

Q.—Who was Joshua a descendant of?

A.—Ephraim.

Q.—Who was Caleb a descendant of?

A.—Judah.

Q.—What did the children of Israel do when they heard an evil report of the land?

A.—They murmured.

Q.—Was the Lord pleased with them for complaining?

A.—No; he threatened to utterly destroy them.

Q.—Who interceded with the Lord in their behalf?

A.—Moses.

Q.—With what success?

A.—The Lord pardoned them, but declared that they should not enter the promised land.

Q.—Who were the only exceptions to this declaration?

A.—Caleb and Joshua.

Q.—What became of those men who brought back an evil report?

A.—They were destroyed by a plague.

Q.—What became of those people who persisted in going up to the land against the will of God?

A.—They were smitten by their enemies.

Q.—Who were they?

A.—The Amalekites and Canaanites.

Q.—What was done to the Sabbath breaker among the children of Israel at that time?

A.—He was stoned to death.

Q.—What were the names of the leaders of a rebellion against Moses?

A.—Korah, Dathan and Abiram.

Q.—What was their fate?

A.—The earth opened and swallowed them up, with their families.

Q.—What happened to the two hundred and fifty men that offered incense?

A.—They were consumed with fire.

Questions and Answers
ON THE BOOK OF MORMON.
REIGN OF THE JUDGES.

LESSON LXIII.

Q.—What did Alma do when he saw Zeezrom begin to fear and tremble?

A.—He began to explain things upon which Amulek had not fully treated.

Q.—How did Zeezrom act?

A.—He asked Alma and Amulek more concerning the kingdom of God.

Q.—What doctrine did they teach unto him?

A.—The resurrection of the dead.

Q.—What effect did their words have upon the people?

A.—They were greatly astonished.

Q.—Who began to question Alma concerning this?

A.—Antionah.

Q.—What was his office?

A.—He was a chief ruler.

Q.—When Alma had finished speaking what did he do?

A.—He stretched forth his hand and cried unto the people with a mighty voice.

Q.—What did he say?

A.—"Now is the time to repent, for the day of salvation is nigh."

Q.—What effect was produced by his exhortations?

A.—Many of the people believed on his words and began to repent.

Q.—What was the feeling among the greater portion of the people?

A.—They desired to destroy Alma and Amulek.

Q.—What for?

A.—Because they had spoken so plainly concerning their great wickedness.

Q.—What did these unbelievers do?

A.—They took Alma and Amulek and bound them with strong cords.

Q.—What did they then do?

A.—They took them before the chief judge of the land.

Q.—What did the people testify against them?

A.—That they had reviled the law and all the people in the land.

Q.—How did Zeezrom feel during this trial?

A.—He was troubled in his mind.

Q.—Why was this?

A.—Because he saw the blindness among the people had been caused by his own lying words.

Q.—What did he do?

A.—He cried aloud unto the people, saying "I am guilty; these men are spotless before God."

Q.—Would the people listen to him?

A.—No; they spit upon and cast him also out from among them.

Q.—What others did they cast out of their city?

A.—All those who had believed the words of Alma and Amulek.

Q.—What other persecution did the believers in God have to endure?

A.—The wicked sent men to cast stones at them.

Q.—What was the next step taken?

A.—They wives and children of all who believed the word of God were brought together and cast into a fire.

Q.—What else did they cast into the fire?

A.—Their records which contained the Holy Scriptures.

Q.—What did they do with Alma and Amulek.

A.—The took them to the place of martyrdom.

THE STONE IN THE ROAD.

In a far-off country and a far-off time, in the domain of honest Duke Otho, near the little village of Himmelsmerl, in the night time, in a deep cut of the road, called the Dornthau, you might have seen a tall man in a long cloak, stooping on the ground. He was scooping out a little round hole in the very middle of the road. When it was as deep as he wished, he lined the sides and bottom with pebbles. When this was done, the tall man in the long cloak went to the side of the road and worked at a large stone till it was loosened; then he took it up, and it was so heavy he could only stagger with it to the hole in the road. From the folds in the cloak he took something about the size of his fist, placed it in the pebble-lined hole, let the stone drop so as to cover it wholly, and then went his way.

Next morning a sturdy peasant farmer came that way with his lumbering ox-cart. "Oh, the laziness," he cried, "of these people! Here is this big stone right in the middle of the road, and not one of them bethought himself to thrust it aside; it should break the bones of the next body that comes by!" And the sturdy Hans lumbered away, muttering to himself at the laziness of the people of Himmelsmerl, and told his wife and children when he went home that the Duke ought to know what kind of folk his people were.

Next a gallant knight, with his bright and waving plume and dangling sword, rollicked along, singing a lively ditty. But his head was too far back for him to notice the stone, and down he fell, with his sword between his legs. He dropped his song for a growl at "those boors and dolt-headed clodhoppers, that leave a rock in the road to break a gentleman's shins."

He went on, and next came a company of merchants, with pads, packhorses and goods, on their way to the fair that was to be held at the Duke's great town. When these came to the stone, so narrow was the road they had to file off on either side, and Berthold cried:

"To think the like of that big stone lying there, and every soul to go past all the morning, and never stop to take it away! That will be something to tell friend Hans, who is always bewailing the sloth of the Himmelsmerl folk."

And thus it went on for the three weeks that were left of October. Every passenger upbraided his neighbor for leaving the hindrance where he found it.

When three weeks had passed since the tall man in the cloak put the stone where we have seen it, the Duke sent round to his people of Himmelsmerl to meet him on the Dornthau, for he had something to tell them. The day was come, and a crowd thronged the road at the appointed spot. Old Hans was there, and the merchant Berthold. Said Hans:

"I hope my Lord Duke will now know what a lazy set he is Duke over."

"It is a shame," answered Berthold.

And now a winding horn was heard, and the people strained necks and eyes toward the castle as a cavalcade came galloping up to the Dornthau. The Duke rode into the cut, and the people closed in at each end, and pressed nearer together on the bank above. Then honest Otho, who had dismounted, began with a half smile to speak.

"My people, you know I am fond of teaching you now and then a lesson in an odd way, and for such a lesson have I called you together this day. It was I that put this stone here, and for three weeks every passer-by has left it there and scolded his neighbor for not taking it out of the way."

When he had thus spoken he stooped down, lifted the stone, and disclosed a round hollow lined with white pebbles, and in it a small leather bag. This the Duke held aloft, that all the people might see what was written upon it:

"For him who lifts the stone!"

He untied it, turned it upside down, and out upon the stone fell, with a beautiful ring, a score of bright gold coins. Hans looked at Berthold, and said:

"Humph!"

And Berthold looked back at Hans, and said:

"Humph!"

And the Duke looked round him with a smile, and said:

"My people, remember the stone in the road."—

Selected.

SUNDAY LESSONS.

FOR LITTLE LEARNERS.

LESSON V.

Q.—When Jesus went to live with His Father in Heaven, who did He leave to lead the Church which He had established?

A.—His apostles.

Q.—How many apostles had He?

A.—Twelve.

Q.—What were they sometimes called besides apostles?

A.—Disciples.

Q.—What was the name of the one chosen for president?

A.—Peter.

Q.—Which two stood next to Peter in authority, or as counselors to him?

A.—James and John.

Q.—How many of the apostles wrote histories of Jesus and His works?

A.—Four.

CHARADE.

BY CHAS. REYNOLDS.

I am composed of nine letters:
My 1, 7, 9, is a very busy and useful insect;
My 6, 7, 2, 5, is to assist;
My 2, 3, 8, 5, is an article in common use;
My 8, 3, 5, 2, 7, is the name of a tree;
My 3, 5, 5, 2, 9, is a very nice fruit;
My 3, 2, 7, is an intoxicating drink;
My 3, 5, 9, is a species of monkey;
My whole is something very wicked for anybody to do.

The answer to the Charade in Number 8 is OUR OWN LANGUAGE. We have received correct solutions from L. J. Robinson, Farmington; Sarah M. Coleman, Smithfield; Eleazer Evans, Lehi; Wm. Wood, Minersville; Helen Brown, Becky Noall, Hyrum Standing, W. B. Child, and Chas. Reynolds, Salt Lake City.

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